



**את הברכה " 11:27
אשר תשמעו אל מצות
ד' אלקיכם אשר אנכי
מצוה אתכם היום"**

"The blessing: that you listen to the commandments of Hashem, your G-d, that I command you today." Why does the Torah say that you should listen to the Mitzvos, instead of saying that you should perform the Mitzvos of the Torah?

– "ראה אנכי נתן לפניכם היום ברכה וקללה" 4:4 – "See, I place before you today a blessing and a curse." It says before this, "כי אם שמור תשמרון את כל המצוה, הזאת אשר אנכי מצוה אתכם לעשותה, לאהבה" – "את ד' אלקיכם ללכת בכל דרכיו ולדבקה בו" – "For if you will observe this entire commandment that I command you, to perform it, to love Hashem, your G-d, to walk in all of His ways and to cleave to Him." When it says that if you will observe "this commandment" – which commandment is it referring to? Rebbe Levi said it is referring to the Mitzvah of Krias Shema, reciting Shema. The Rabbonon says that it refers to Shabbos, which is significant to all the Mitzvos of the Torah combined. (דברים רבה)

**קריאת " 4:4 Devorim Rabbah
שמע" – That which the Midrash says
that Krias Shema is the one special
Mitzvah which if one heeds
Hakodosh Boruch Hu will protect
him, it is because Krias Shema is
Kabbolas Ol Malchus Shomayim,
from which all of the other Mitzvos
come. Accepting upon oneself the
yoke of Shomayim, to perform all the
Mitzvos is inclusive of all the
Mitzvos. That is why the Posuk says,
"כל המצוה" – "כל" – for this Mitzvah
includes "all" of the Mitzvos of the
Torah. (עץ יוסף)**

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The Secret to Brocha

him from all Mazikin, damagers, as the Gemara in Brochos 5a tells us. (חידוש מהר"ו)

אמר בר קפרא: הנפש והתורה נמשלו
– "אם שמור תשמרון" – "On the words of
– "For if observe you shall observe" –
Bar Kapparah says that both the soul and the Torah are compared to a lamp. The soul as it says in Mishlei 20:27 "נר ד' נשמת אדם" – "A man's soul is the lamp of Hashem." And the Torah, as it says in Mishlei 6:23 "כי" – "For a Mitzvah is a lamp, and the Torah is light." Hakodosh Boruch Hu said to man: My lamp is in your hand, and your lamp is in My hand. "My lamp in your hand," is a reference to the Torah Hakdosha, which is Hashem's, but is in the hand of Klal Yisroel to learn and observe it. "Your lamp is in My hand" refers to the soul of man, which is in the possession of Hakodosh Boruch Hu to sustain and keep alive. Hakodosh Boruch Hu says: If you safeguard My lamp, then I will safeguard your lamp, but if you extinguish My lamp, I will extinguish your lamp. From where do we know this? We know it from the Posuk "רק השמר לך ושמור נפשך מאוד" – "Only beware for yourself, and greatly beware for your soul." This is what it means, "אם שמור תשמרון" – if you watch over Hashem's lamp, He will watch over yours. (דברים רבה)

– "נמשלה בנר...נר ביד" – The Torah compares the Torah and the Nefesh of a person to a lamp. Just as a lamp illuminates the air around it, so too the soul illuminates the air around the Guf. The Torah as well illuminates the air around it – as it illuminates the entire world. The Nefesh receives its sustenance, its life source, comes from Hakodosh Boruch Hu. How does the Nefesh continue to exist? It is through the Torah Hakdosha that Hakodosh Boruch Hu gives it its sustenance.

The Torah warns us that we can protect our Nefesh only if we don't forget what we saw and heard at Har Chorev (Har Sinai). The Nefesh has the same Divine origin as the Torah. Thus, it cannot survive without the study of Torah and the performance of its commandments, which infuse it with the Divine spirituality that it needs to exist. (אשד הנחלים)

את הברכה אשר תשמעו אל " 11:27
– "מצות ד' אלקיכם אשר אנכי מצוה אתכם היום
– "The blessing: that you listen to the commandments of Hashem, your G-d, that I command you today." The term "את" is stated here to bring to our attention the idea that aside for the blessing of reward that is gained from adhering to the path of Hashem, there is another promise of goodness that comes along with it, and that is, "That you listen." Listening to the Torah is a wondrous delight and gives life to the soul, as it says in Yeshaya 55:3 "שמעו ותחי" – "Listen and your soul will be rejuvenated." When one experiences the delightful taste of Torah, his soul tells him that he is obligated to generously repay the Giver of this wondrously fine gift, and it goes without saying that he should not claim reward for studying it. (אור החיים)

Now we can understand why the Torah says that we should "listen" to the Mitzvos of the Torah. There is a constant battle that everyone is fighting. The Yetzer Hara is constantly trying to get one to veer from the path of Hashem and not perform Mitzvos. The Torah is telling us the secret how we can be Zoche to Brocha. We must learn the Torah Hakdosha, and thus connect to it. The more we learn the Torah, and seek to connect to the Torah, Hakodosh Boruch Hu will help us that we perform the Mitzvos of the Torah and have true Brocha. May we be Zoche to only have Brocha.